14

Sinne's Diſcovery AND REVENGE.

As it was Delivered in a SERMOM to the Right Honorable Houſe of PEERS in the Abbey Church at *Weſtminſter*, on *Wednſday*, *December* 30. 1646. being the Day of the Monethly Publick *Faſt*.

BY

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Publiſhed by the Order of the ſaid Houſe.

Gen. IV. VII.

If thou doeſt not well, ſin lyeth at the doore.

I Tim. V. XXIIII. XXV.

Some mens ſins are open before hand, going before to judgement; and ſome men they follow after; likewiſe alſo the good works of ſome are manifeſt before hand, and they that are otherwiſe cannot be hid.

LONDON:
Printed by F: *Neile* for *Samuel Gellibrand*, and are to be ſold at his Shop at the Braſen Serpent in *Pauls* Churchyard. 1646.

Q-12

Die Jovis 31 *Decemb.* 1646.

ORdered by the Lords in *Parliament* Aſſembled, That this Houſe gives Thanks to Mr. *Horton*, for his great pains taken in his Sermon Preached the laſt Faſt before the Lords of *Parliament* in the Abbey Church *Weſtminſter*. And he is hereby deſired to Print, and publiſh the ſame, which is to be Printed onely by Authority under his own Hand.

Jo: Brown Cleric: Parliamen.

I Do appoint *Samuel Gellibrand* to Print my Sermon.

Tho: Horton.

TO THE RIGHT HONORABLE HOUSE of PEERS At This Time Assembled in PARLIAMENT.

My Lords,

WHen Your Lordships were pleased to summon me to this Work of Preaching to You, I must confesse I had at the first some reluctancies in me as being privy to mine own unworthines, and insufficiency to so Great a Task; But when I had recollected my self, and consider'd that in Your summons there was in a sort the Call of God, I now began to be very much satisfied, yea to draw incouragement from that which before was a dis-heartning to me. Observing this very well, that it is the usuall manner of God in such businesses as these are, not onely to work by weak, and worthlesse Instruments, but also sometimes by them (to choose) rather then others, that the Excellency of the power might be of Him, and not of us. It is no matter what be the Tongue in the motion of so Admirable a Guide as his own Spirit; nor it is no matter what be the Pen in the Hand of so excellent a Scribe as Himself is. Surely the Providence of God in those Imployments whereunto Himself cals us, does make a very Great Difference in those Persons, which are otherwise the same, either by raysing the Actuall performance above the Habituall Qualification, in regard of Assistance, or by blessing the present performance with an efficacy beyond it self in regard of successe.

2 Cor. 4. 7.

*Mihi quidem ad scribendum animus non tam est cupidus quàm nec idoneus; Scienti nonesse absq; periculo multorum Judiciis ingenium tenue & exile committere. *Rufinus in Exposit. Symbol. sub Nom. the Cypr.*

In these Thoughts, and Hopes (Right Honourable) have I undertaken this Double Service in Obedience to Your Honours Commands; in the Pulpit first, and now in the Presse. The latter of which especially, I should never have ventur'd upon *, if as I was warranted thereunto by

Hoc ad crimina nostra addimus, ut cùm in omnibus rei simus, etiam bonos nos, & sanctos esse credamus: ac sic in nobis cumulentur iniquitatis offensæ præsumptione justitiæ Salv. de Gube. Dei. lib 3. Rev. 12. 12. 2 Cor. 2. 11. De verb. Apli. Ser 26.

* Μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας ἡμῶν ἁκαρτίας ἢ τὰς τῶν ἐναντίων διανοίας. Thucyd. Histor. l. 1. sub finem.

the fulnesse *of Your Lordships* Authority, *so I had not been* animated *thereunto by the* Freenesse *of Your Lordships* Invitation.

I here humbly present both to Your Honours, and to the World an Argument, which I conceive most sutable to these Times, which are now upon us; Being at once both Dayes of sin, *and Dayes of* security; *wherein* (*as* Salvian *of old complain'd of those Times which Himself lived in,*) *we do* aggravate our Iniquity by the conceit of our Innocency; and are so much the worse, as we think our selves the Better.

Indeed I know very well, that the Devill is there most busie, where he thinks he has the shortest time; *And Times of* Reformation *are for the most part Times of* Temptation, *but therefore we should not* be ignorant of Satans devices, *but there increase our* Jealousies, *where he studies to increase our* Dangers.

There are two things which (*as* Austin *well observes*) *do make the Dayes to be Evill.* MALITIA & MISERIA. Sin, *and the* Punishment *of sin. We have our share in* Both *at this present Time; And the latter as consequent to the Former. We might save God a Great deal of labour, and our selves a Great deal of sorrow, if we had but lesse sin amongst us; Which* (*as* Pericles *said once to the Athenians*) is to be feared does us more hurt, then all the plots of our Enemies besides' *The work of this insuing Sermon is in some small and weak measure to lay open* this *unto us, and to affect us with it. All that I now take care for, is to have the Blessing of God upon it, to make it successefull whtch* (*besides the daily remembrance of Your Lordships unwearied Indeavours for the Publick Good*) *is the earnest and most hearty prayer of*

Your Honours

most humbly devoted

in the service of Christ,

Tho: Horton.

A SERMON Preached to the Right Honourable HOUSE of LORDS, On the Day of the Monethly *Faſt*, *December* 30. 1646.

Numb. Chap. XXXII. Verſ. XXIII.

But if ye will not do ſo, behold, ye have ſinned againſt the Lord: and be ſure your ſin will find you out.

THis *Day*, it is a ſearching Day; And this *Text*, it is a ſearching Text. The Day calls us to the finding out of our *ſins*, as the proper work of a Faſt, and Humiliation of our ſouls before God. And the Text tels us of our ſins finding out of our *ſelves*, upon ſuppoſition of falling into them; and voluntary continuance in them. It is a Text, which extends it ſelf not onely to the limits of this Auditory, and the Aſſembly now met together in this particular place; but which reaches as well to the whole Kingdom beſides, and to the Conſcience of every man that lives in it. If a man could preach to All England *Perſonally*, (as I do in part, at this time, *Repreſentatively*) this Scripture might very well ſute, and correſpond with ſuch an occation.

It was for the firſt Original, and Primitive riſe of it, deliver'd by the Holy Man *Moſes* to two of the Tribes of Iſrael, *Reuben* and *Gad* And that upon a Petition prefer'd by them to himſelf, together with *Eleazar* the Prieſt, and the Princes of the Cong. egation, for the injoying of their Inheritance on that ſide The Cohe- rence.

Jordan; as ye may see in the beginning of the Chapter. They saw it was a goodly seat, where they now were, and suitable to their own Accommodations; especially, for their *Cattell*; and now they intreat to be excused for stirring and passing any further, though it should make for the Common Good and Benefit of their Brethren. Private respects and interests are for the most part very Great Hinderances, and Impediments to publick services. Yet this was the present Desire of these two Tribes. And this Verse which I have now read unto you is a part of *Moses* his Answer, which he thinks fitting to return unto them. *But if ye will not do so, behold ye have sinned, &c.*

The Division. In which words we have two main Parts observable of us. First, The Discovery or Intimation of sin. Secondly, The Threatning or Denunciation of Judgement. The Discovery of sin; that we have in the first Clause. *But if ye will not do so, behold ye have sinned against the Lord.* The Denuntiation of Judgement, that we have in the latter; *And be sure your sin will find you out.*

Two Generall parts.

We begin first of all with the Forms: *viz.* The Discovery of sin; in the first part, *But if ye will not*, &c. Where we see *Moses* deals freely, and plainly, and openly with them, as became the Prophet of the Lord, and herein approves himself to be that which the Apostle styles him, even *faithfull in all his house*. Before we come to the main point considerable and as principally intended in the Text, as the particular scope of it, here is somewhat which we may observe in *Generall*, as preparatory and introductive hereunto, and that in sundry Deductions, which I shall but name and touch upon.

Hebr. 3. 2.

The first Generall.

The Discovery of sin.

Generall Observations. As first for the *manner of his proposall*, and breaking of this businesse to them. *If* ye will not, &c. We see here, he does but make an *If* of it; he does not absolutely *conclude* it as being willing to hope the best. *Suppositio nihil ponit in esse*, as we use to speak. There's no hurt in an *If* it that be all. He had heard what came from them, whereby they had given shrewd suspitions; but yet he thinks they may at last repent them, as indeed in conclusion they did, and therefore but *If*. This shews us how we should carry our selves upon such occasions as these are; namely, with all the fairnesse and ingenuity that possibly may be, joyned together with a spirit of discerning and fear of miscarriage. We ought not to be too rash in our Censures, nor peremptory in our

I.

The manner of proposall. 1 Cor. 13. 7.

our Determinations against any without just ground, and cause for it, but carry it with all the charitableneſſe, and favourable construction that we can, and as the thing it ſelf will admit*. Thus does *Moſes* in this Text. He does not ſay abſolutely they *had* ſinned, or *would* ſo, but onely ſuppoſes it. *If* ye will not.

* *Oculus favoris erga omnem labem ut nox eſt; ſed Oculus invidentiæ promulgat vitia.* Arabs. Poeta Anonym

And yet this *If* of His it was not an *idle* If neither. It was not a ſuppoſition without cauſe. There was ſome ground and occaſion for it. This ſmoke it had ſome fire which went along with it, and this fire it had ſome fuell affoarded unto it. And that was that overture which we find theſe Tribes to have made in the beginning of this Chapter. This made *Moſes* to ſuſpect them, and to be a little jealous of them, and accordingly here to admoniſh them, and to deal thus freely with them. Whereby he would hint thus much unto us; That as we muſt not on the one ſide be too raſh, and condemne there where we have no cauſe; ſo on the other ſide we muſt not be too blinde, and not ſee where things are plain before our eyes. Either of theſe is unſeemly, and ill becoming thoſe who have to deal with others ſouls. But ſo much in a word of that.

II. The guilt of Omiſſion.

Again, ſecondly; In that it is ſaid here, *If ye will not do ſo*. Obſerve, that there's a great deal of guilt and iniquity even in ſins of *Omiſſion*. The neglect of what we *ſhould do* is a buſineſſe which we are accountable for, as well, as the venturing upon that which we *ſhould forbear*. And we may as well do too little, as do too much. Theſe Tribes they were not likely to be guilty of any great and notorious *Commiſſion*. No; but they would ſhrink from their *Duty*, and that work which God had call'd them unto; and this would be a ſin in them. Therfore *Moſes* warns them of it to prevent them in it. We are not onely commanded by God to abſtain from *evill*, but likewiſe to do *good*. And the failing in *this* is ſuch a matter as the *people of God* are wont to be much grieved and humbled for: And ſo ſhould every one of *us*. That we are no more fruitfull in our places, nor diligent in our callings, nor watchfull over thoſe opportunities, which God affords us & puts into our hands. That we do and receive no more good, then for the moſt part we do, *this* is ground and matter of ſerious humiliation unto us: yea that even for the duties themſelves, wch for the ſubſtance we ſet upon our hearts are no more inlarged in them. That our prayers are ſo full of coldneſſe, and our hearings

ſo full of dulneſſe, and our faſtings ſo full of cuſtomarines, and our converſe ſo full of unprofitableneſſe, as oftentimes it is: that we do not riſe to that height, and pitch, and meaſure, and degree of goodneſſe, which God expects and requires of us. This ſhould ſeriouſly humble us, and caſt us down in his ſight. Yet, this is a point, which but few lay to heart. It may be if they fall into ſome groſſe and hainous crimes, whoredome, or murther, or the like, &c. they are a little ſtartled at it, and their Conſcience begins to check them. But *neglects*, and leaving duty undone, this it ſeldome or never troubles them: Now this is that which we ought to conſider, and to be affected withall. And eſpecially ſo much the more, as we have at any time the greater advantages and opportunities adminiſtred unto us. Thoſe which have greater parts then others, in matter of wit; And thoſe which have greater eſtates then others, in matter of wealth. And thoſe which have greater Honours then others, and more Authority, and Eminency in the world in matter of place. Theſe had need to be ſo much the more ſhy, and wary of theſe ſins of omiſſion, which are ſo much the more dangerous in them. Which we learn briefly from this paſſage before us here in the Text. If ye will *not do ſo*, ye have ſinned.

III. The manner of expreſſion.

Again, thirdly. Obſerve here the manner of *Expreſſion*. Firſt, in the ſpecification of the Perſons, and bringing the buſineſſe home to their particular Conſciences. Here's no mincing, nor daubing at all, but plain-dealing: If *you* will not do ſo, *you* have ſinned. He joyns the *ſin* and the *perſons* together: layes the ſaddle upon the right Horſe; and the Cenſure there where it belongs. He does not ſay onely, It is a ſin, but *you* have ſinned. The life of Doctrine lies in the Application of it; as *Nathan* in his dealing with *David: Thou art the man*. And that the rather in regard of our diſpoſition to the contrary, which is ſtill to drive it off from our ſelves, as nothing concerned in it: If it be *ours*, then forſooth 'tis not *ſin*, take heed of *that* by all means. If it be *ſin*, then again it is not *ours*: be ſure to rid our own hands of it. But therefore does the Miniſtery of the Word ſupply this defect in us. It is a *ſin*, and *you* guilty of it.

Beſides further, the manner of expreſſion may be taken notice of in the *laying* of the Accuſation, in that it is here put in the preterperfect tenſe, ye *have* ſinned. *Have* ſinned? Nay, but ſoft I pray,

pray, why ſo? One would have thought it had been a great deal more ſutable in the ordinary congruity of ſpeech, to have laid it in the *future*, and ſo rather to have ſet it *thus*. If ye will not do ſo, ye *ſhall* ſin, or ye *will* ſin; and not to ſay, ye *have* ſinned, this ſeems to be a little *improper*, and *prepoſterous*, and ſomewhat too quick to take them up before they are down. But yet it is that which the holy Ghoſt rather makes choice of for very good reaſon: as namely this: firſt, hereby to ſignifie that there is a guilt even in evill *purpoſes* and reſolutions before they come into *Act*. The very *thought* of fooliſhneſſe is ſin, as *Solomon* tels us. For any but to *reſolve* with themſelves to withdraw from that which is their duty, it is a ſin in Gods account, though they have not *yet* withdrawn from it: ſo it was here with theſe people in the Text. Whiles they now had ſuch thoughts in themſelves to decline that work which belonged unto them, it had the danger of guilt upon them, though they had not as *yet* done it. This is that which we ſhould think for our ſelves, that God conſiders and judges of us by what we are in our *Intentions*, as well as by what we are in our *Actions*, whether in good or evil, what *we would* be, that with him *we are*. Secondly; it is ſaid, ye *have* ſinned, rather then ye *ſhall*. Hereby to put it more out of doubt, as a thing which was certainly ſo indeed, as ſure, as if they had done it already. And ſo much alſo for *that*. Prov. 24.9.

IIII. The Nature of the Argument.

Fourthly, Obſerve the *Nature* of the Argument, which *Moſes* here uſes unto them. There's ſomewhat which we may learn alſo from *that*. When he would put this People upon a ſervice, which concern'd them, and became them to undertake; How does he go about to perſwade them, and to work upon them? Why, he does it in the firſt place thus; by telling them that in the Omiſſion of it, they ſhould be guilty of *ſin*. Here was now *Argumentum ad Homines*. He knew whom he ſpake to, at leaſt for a great party amongſt them, to wit, the people of God: wherby he would hint thus much unto us; That there is no ſuch forcible Argument to prevail upon Gods people for the doing of any thing which is their duty, as by working this upon them, that they ſhould *ſin*, if they did not perform it. *If ye will not do ſo, ye have ſinned*. *Moſes* thinks he has now ſaid *enough*. And ſo indeed he had; becauſe this is that main Principle which the godly ſtill go by; that they ſhun, and avoid *this*, whatſoever they

do besides. This is that which a Gracious Heart does absolutely propound to it self, as the rule which shall bear sway with it upon all occasions, *By no means willingly to sin* *. The rule which *others* go by, is *By no means willingly to suffer*; At no hand to undergo any *sorrow*, though the escaping of it cost them their souls; They'l be sure to look to that; And so (as *Elihu* speaks) *choose iniquity rather then affliction* *. But this is the purpose of those which are *good*; not to allow themselves wittingly in any *sin*. So that now if ye can but convince them of *this*, ye have sufficiently wrought upon them, and may bring them to what you will. Which therefore is a very good course to be taken by our selves in such cases as these are. When we would take men off from any thing, which is amisse, or put them forward upon any thing which becomes them, this is the readiest way, which we can take with them; if they be such as are religious, to warn them of sin.

* Σοφῷ γὰρ οἱ χρὸν ἐξαμαρτάνειν. Æsych. Prometh.

* Iob 36.21.

Caution.

Onely, I must put in this caution; That we be sure that it be so *indeed*; and that we proceed upon right grounds: Otherwise we our selves shall be guilty of a great miscarriage, which too many sometimes fall into, who to work about their own ends, and to accomplish their private designes, which they lay down to themselves, do intangle the Consciences of the weak by those burthens, which they lay upon them, because they know they are tender, and scrupulous. This is an horrible profanation of Gods Ordinance, and a great abuse of Gods people; which therefore we must be wary of. *Moses* here did not so. He knew it was a sin indeed; this supposed omission, and accordingly is thus urgent with them, to take heed, how they fell into it.

V.

The Amplification of the Argument.

And further, for the Amplification of this Argument. *Ye have sinned against the* LORD. There's a speciall emphasis in *that* also. To signifie that *this* in all our sins should most of all affect us. It was somewhat, that they should have sinned against *Moses*, and against their *Brethren*, and against *themselves* (as indeed they had done all this, in such a neglect) yea, but against the LORD. This was that which pincht most. How can I do this great wickedness, and sin against *God*, saies *Joseph* *, when he was tempted to uncleannesse. And *God forbid that I should sin against the* LORD, *in ceasing to pray for you*, saies *Samuel* sometime to the people *. And *David* concerning himself. Against *thee, thee* onely have

a Gen. 39.9.

b 1 Sam. 12.23

c Psal. 51.4.

have I sinned. That's, *I stand upon* nothing so much, as I do upon this. And old *Eli* gives us the reason in his arguing with his sons. If one man sin against another, the *Judge* shall judge him; But if a man sin against the *LORD*, who shall intreat for him? This is that which *Moses* urges upon these Tribes, the more to work upon them. Ye have *sinned*, *and ye have sinned against the LORD.* 1 Sam. 2. 25.

VI. The word of Excitement.

Lastly, here's the word of excitement, which is prefixt to make it more remarkable. *Behold:* There are two words in this Text of special incitement, and provocation Here's *BEHOLD*, and *BE SURE*. *Behold*, that's prefixt to the *sin*. And *Be sure*, that's prefixt to the *punishment*. And both upon very good ground. Wherein the Spirit of God applyes himself suitably to our natural Temper, and Disposition. In matter of *Judgement*, and Punishment; *here* we are commonly *secure*, and presumptuous, we cannot *beleeve* it; Therefore for this, *Be sure*. And in matter of *sin*, and transgression, *here* we are commonly *blinde*, and ignorant, we will *not acknowledge* it. Therefore for this, *Behold*. And this latter is that which here first offers it self to us, as being first in the order of the words.

This is the fiering of the Beacon, to make us so much the more look about us, and to consider how it is with us, which is not (as I said) without cause, and occasion for it. This is the first step in Repentance to bring the malefactor *in sight*, and to set the sin before *our eyes:* to behold it, and view it well; without which we cannot so easily condemn it, and set our selves against it. That man can never *be humbled for* his sin, who is not first *convinced* of his sin; And that man cannot so easily *leave* his sin, who does not first *see* and discern it. Therefore this is a main work of the holy Ghost upon the Consciences of sinners. *To convince the world of sin.* Both to shew them that such courses are sinfull, for the nature of the things themselves, and to shew them also that they are taxable for them, in regard of their own guilt and interest in them. But of this we shall have occasion to speak more distinctly afterwards. And thus much briefly of the Observations in General, which I have no more but onely toucht and glanced at; as ayming chiefly at somewhat else, which is behinde. Joh 16. 8.

We come now more closely to the Text, in the words themselves.

אם-לא תעשון כן

ſelves. *But if ye will not do ſo.* Im lo táaſûn ken.] which (if ye would) might be conſtrued *Abſolutely.* If ye will not do that which is *right. Si non fecerit Rectum.* So the word in the Hebrew would carry it very well; and ſo alſo the ſenſe of the place. But it is better to take it *Relatively*, as the Septuagint alſo does. Ἐὰν μὴ ποιήσητε οὕτως. If ye will not do *ſo.* So? How is that? This we muſt fetch from the Context by looking back upon the former part of the Chapter, where the buſineſſe is related to us; and near at hand in *v.* 20. where *Moſes* ſpeaks to them of their going over Jordan before the Lord, for the driving out of the enemies before them. This theſe two Tribes at the preſent ſeemed to decline. They were in a convenient place for their cattell, and outward Advantages as I ſhewed in the beginning; and they now began to think with themſelves, *Bonum eſt eſſe hic.* It is good for us to *be here*, and to ſleep in an whole skin. What ſhould we ſtir any further to our own trouble, and hazard, and diſcommodity? *Hic juvat uſq; morari, nec conferre gradum.* Here we are; and here let us ſtay, & ſtick, if we can know when we are well: Now this does this holy man of God juſtly tax, and meet with in them, and tels them that in the neglect of this ſervice, they ſhall ſin againſt the Lord; nay to make it more ſure unto them, they have ſinned already. *If ye will not do ſo, ye have ſinned.* That which here offers it ſelf to us as the point to be obſerved is this. That the neglect of the Aſſiſtance of our Brethren in their Indeavours againſt the Churches common Enemies, it is a very great, and grievous ſin. Whoſoever are guilty of it, they ſin, and againſt the Lord,

I need not heap up Teſtimonies for the proof of this unto you. Ye have a famous place to this purpoſe; in *Judg.* 5.23. *Curſe ye Meroz, ſaith the Angel of the Lord: Curſe ye bitterly the Inhabitants thereof, becauſe they came not up to the help of the Lord, to the help of the Lord againſt the Mighty.* Who this *Meroz* was, is not ſo eaſily concluded by Interpreters: but this is enough to know of them, that they had ability and opportunity offer'd them of being helpfull to the people of God, which they neglected, and thereupon were curſed. Yea, and that ſo bitterly, as that the Curſe ſticks by them unto this Day; and their Names and Place are cut off from all remembrance of good in the world. The like we ſhall find to be pronouced againſt thoſe which did not help againſt

Moab,

Moab. Jerem. 48. 10. *Cursed is he that does the work of the Lord deceitfully*; and *Cursed is he that keepeth back his sword from blood*; That is, from the blood of the *Churches Enemies*, which God had now commanded to be shed by the *Churches friends*.

Now the greatnesse of this sin may be laid forth to us in sundry aggravations; And those of two sorts; The one, as referring to our *Brethren*, and the other to *God himself*. And most out of the Text in hand. A double Aggravation.

First in order to our *Brethren*. And so there are these Aggravations in it. First, as it is a piece of *Injustice*, and unsutablenesse, and inequality of proceeding; it is to take to our selves a priviledge, and prerogative above other men, betwixt whom, and our selves there is otherwise no great difference. This is intimated in the sixt verse of this Chapter. And *Moses* said, &c. *Shall your Brethren go to war and ye sit here?* As who should say; Are *you* better then *they?* Is *your* pains and trouble, and hazard, and diseasing of your selves more to *you*, then theirs is to *them?* Why should ye refuse to do that, which *others* do before you? There is somewhat considerable in this. It is fayling in the office of a *Member*, whether of the Church, or Common-wealth, and it carries the suspicion of lazinesse, and idlenesse upon it, which is a very great sin*. I. In order to our Brethren. I. Injustice.

* Πᾶσα πρόφασις ἀργίας, πρόφασις ἐστὶν ἁμαρτίας. *Ambo conjunguntur in Evangelio.* δοῦλε πονηρὲ καὶ ὀκνηρὲ *Basil Cæsarien.*

Secondly, There's the forsaking of the Advantage of a *good pattern*, and copy, which is set us. And there's another evil also in *this*. This is also included in that expression, *Shall your Brethren go to war, and you sit here still?* That is, shall *they* set you such *an example*, and will not you follow it? There are some which now and then do not venture, nor put themselves upon such and such undertakings, but then they have somewhat to say for themselves; And that is, that they have no body to lead them, and shew them the way. As the Eunuch said once to *Philip* upon another occasion. *How can I except some man should guide me?* This is some kind of pretence for some in their declining of such and such services. They have no-body to break the yce, and to go before them, and shew them what to do. But this in point of *Assistance* cannot be said; They have others leading them, and yet withdraw. We are accountable not onely for *good rules*, but also for *good examples*, how *they* have been improved II. Neglect of a good example. Act. 8 31.

by us, and how our ſelves have been the better for them; which not to be has much guiltineſſe in it.

III. Diſcouraging of others. תנ׳אי

Thirdly, It is a diſcouraging of others, who from our withdrawing are made more unwilling, and provoked to draw back. Thus in *v.* 7. of this Chapter. Wherefore diſcourage ye, *or break* ye the hearts of the children of Iſrael, from going over into the land? *Tenin.* And this is amplified from an example of great miſchiefs, which hereby happened to their fore-fathers, in *v.* 8. ſo then *if ye* refuſe to go (ſaies he) who ſhall? This is a great Aggravation which lies upon theſe ſins of omiſſion; not onely that herein we fail of our *own Duty*, but that we make others alſo fail of *theirs*, occaſionally from our bad example. And theſe are the Aggravations of this ſin in reference to our Brethren.

The ſecond Aggravation.

Secondly, it admits alſo of Aggravation, in reference to *God himſelf.* It is a ſin againſt the *Lord.* And that in theſe reſpects.

I. Miſimproving of gifts.

Firſt, As a *miſ-improving of thoſe gifts* and abilities, which he confers upon us; look how much ſtrength, or wealth, or wit, or policy any have more then others, it is not their own but the *Churches*, and for the good of the people of God. Now therefore accordingly not to uſe them is a falſifying in this reſpect. It is a *not fulfilling* after God. *v.* 11. And this muſt needs be a very great miſcarriage, and defect in them. Becauſe there, where God hath *given* more, even there he does *expect* and look for more; which ſhould be return'd to him in anſwerable improvement.

II. Vnthankfulneſſe for mercies.

Secondly, As an *Vnthankfulneſſe for his mercies*; and our own preſent eaſe and relaxation: Theſe Reubenites, and Gadites were now ſetled in their own Inheritances; And therefore by way of thankfulneſſe to God it became them to be helpfull to their Brethren: We cannot better recompenſe, and requite all Gods goodneſſe, and mercy to our *ſelves*, then by pity, and compaſſion to *others* which want thoſe mercies, which we injoy; and by an indeavour to help them to them.

III. Betraying of the Church

Thirdly, As a *Betraying of Gods people* and Cauſe into the hand of his Enemies, which by our Aſſiſtance might have ſome furtherance, and promotion; and a preferring of our own private intereſts to his glory, and truth. God himſelf (ſo far forth as he is capable) ſuffers in the perſecutions of his people; and their miſeries reflect upon *him.* When the Enemy prevails againſt the

Church,

Church, it does so far forth prevail against the *Truth*, which is profest, and maintain d *by* the Church. As therefore we have regard to *that*, we should have regard to *this* And thus in all these respects do we see this made good unto us. That this neglect is a very great sin.

Now the improvement of this Point to our selves in a way of pertinent and profitable Application may be to keep our selves from this sin, and to take heed, that we be not guilty of it, for our own particulars. And that ye may know what I mean, and drive at all this while in this Discourse, it is that which is most proper and sutable to the occasion of this present Day as concerning the elief of *Ireland*, which is now in so great distresse, and brought into so lowe a Condition. This is that (my Lords) which my present Text with the present opportunity leads me to, to mention, and bring into remembrance; That there may be some speedie course taken for the reducing of that miserable Kingdom, as to your *Wisdoms* shall best appear. Alas (Right Honorable) what a sad thing is it, that while *we* are disputing, and contesting at *Home*, the Church of God should so much suffer *abroad*, and a whole Nation so neer unto us be quite lost, and destroyed. There's a notable place to this purpose, in *Pro.* 24. 11, 12. *If th u forbear to deliver them that are drawn unto death, and those that are ready to be slain, If thou sayest, Behold we knew it not. Doth not He that pondereth the heart consider it? And he that keepeth thy soul, doth not h know it? And shall not he render to every man according to his works?* It is spoken *there* of private violences and oppressions of particular persons. &c. which every one in his place is to redresse; but it may be also extended and applied to the sufferings of an whole State: and the duty which lyes upon Another for the relief of that. Where we may observe, how the Spirit of God prevents all excuses and shifts, which might be made in such a businesse. Alas, we did not know it, we were ignorant of the Condition which they were in; we did not think them to be so bad, as they are. Well (sayes he) do not please your selves with such pretences as these are; for he that pondereth the heart considers it, &c. That is, he knows, whether this be a shift, and excuse to put off the service, or whether there be a truth, and reality in it; and he will render to every man according to his deeds. Therefore I beseech ye let us All

The Application.

take heed how we be wanting to our ſelves, in ſuch a Duty as this is of helping Gods diſtreſſed people; I ſay let us All take heed of it. For this Exhortation reaches not onely to thoſe, which are intereſted in the Affairs of State (although to them principally) but to all others whatſoever in their ſeverall ranks and relations. Some by their perſons, and ſome by their purſes; and All by their prayers to put to their helping hand, for the driving out of thoſe barbarous Rebels, that the land may be ſubdued before the Lord; and that afterward we our ſelves may return, and be guiltleſſe before the Lord, and before Iſrael, to uſe the words of *Moſes* in the verſe before the Text. This, I ſay, is the work of the *Day*, at leaſt in regard of the firſt originall of it; which therefore we ought ſo much the rather to hearken and liſten unto. Eſpecially conſidering that hence the fire firſt brake out, which hath ſince unhappily reached to our ſelves, and not onely touchr the top of our Branches, but even threatned our very root it ſelf. And who knows whether the fire, which is in ſome reſpects quencht, may not from hence break out again more fiercely, if it be not better lookt to, and prevented, that ſo we may derive our *puniſhment* from that which is the matter of our *ſin?* As He that will *win England*, ſo he that will *ſave* or recover *England*, he muſt begin firſt at *Ireland*, as we uſe to ſpeak. And ſo much of the firſt Generall in the Text; *viz.* The Diſcovery of ſin. *But if ye will not do ſo, ye have ſinned, &c.*

The ſecond Generall.

I come now to that, which I chiefly, and principally aime at in this Scripture: And that is the ſecond Generall, in the Denunciation of Judgement. *And be ſure, your ſin will find you out.* This is added by way of further inforcement of the foregoing Intimation. He had ſaid in the clauſe before that they had ſinned againſt the Lord; why, but to this ſome might either have ſaid in open terms, or at leaſt have ſecretly thought it in their hearts, Why, what great matter of that? *Sin againſt the Lord?* ſo we hope we may do, and yet do well enough for all that. For the *Lord*, He is gracious, and mercifull, and long-ſuffering, and ſlow to wrath; And as for ſin it ſelf, we hope there's no ſuch great matter in it, but that we may ſcape well enough with it. To this *Moſes* here addes by way of prevention and anticipation, and tels them in ſober ſadneſſe; that it is but a folly for them to flatter themſelves. *Be ſure your ſin will find you out.* In which

which clauſe here are two particulars further conſiderable of us. Firſt, a word of Threatning and commination upon ſuppoſition of a miſcarriage. Your ſin will find you out. Secondly; A word of ſtrengthening and confirmation, upon ſuppoſition of a miſ-conceit. *Be ſure* you ſin, &c. We'l begin with the laſt firſt, as being firſt in the order of the words. And that is the word of Confirmation, *Be ſure*. Be ſure? Why, but what needs this? Does any man doubt of that, or call it in queſtion that his ſin will ſometime or other find him out? Yes; many thouſands in the world not onely doubt of it, and call it in queſtion whether it *will*; but beleeve it, and are verily perſwaded that it will *not*; that it will *never* find them out. So that here now we have implicitly ſignified by this expreſſion (which is the point to be obſerved by us) the diſpoſition of moſt ſorts of people, as concerning the Apprehenſions of ſin; which is to think when they have once committed it, that they ſhall never hear of it more. This is that which is here ſuppoſed by *Moſes*. He ſaies, *Be ſure*, as knowing mens natures in this particular, which is to doubt and make a queſtion of it. Thus *Pſal.* 36. 1, 2. *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes; for he flattereth himſelf in his own eyes, untill his iniquity be found to be hateſull.* S *Deut.* 29. 19. *There is one that whiles he hears the words of the Curſe, bleſſes himſelf, ſaying, I ſhall have peace, though I walk in the imaginations of my heart, to adde drunkenneſſe to thirſt.* And ſo Babylon, ſhe ſaid, *She ſhou'd be a Lady for ever*, &c. Iſa. 47. 7.

The firſt particular.

Would we know whence this proceeds; It is eaſie, to give an account of it. Firſt, from *the ſubtilty of Satan*, who intiſes, and perſwades men hereunto. He tels them, and rounds them in the eare, that their *ſin ſhall never find them out*, let it be what it will be. The devil has two main projects upon the ſouls of poore ſinners. The one is to tempt them to *ſin*; And the other is to tempt them to *ſecurity*, upon ſin committed by them. Thus he did in the firſt ſin of all when he tempted our firſt Parents, *Adam and Eve*, in Paradiſe, He took this courſe with them, to perſwade them, that their ſin ſhould not reach them. *The Serpent ſaid unto the woman, Ye ſhall not ſurely die.* And ſhe afterwards caſts it upon him, *The Serpent beguiled me, and I did eat.* This was that old Serpent called the devill, and Satan, which deceives the whole world, as it is explained, *Revel.* 12. 9. It is He which cheats and

I. Subtilty of Satan.

Gen. 3. 4. Verſ. 13.

begui'es, and deceives many a ſoul, and perſwades them, that they ſhall do well enough, notwithſtanding their ſins. Either that the thing is not a ſin: or if it be a ſin, that it is but a ſmall one. Or if a great one, yet that it is not known: or if known, yet that they ſhall eſcape puniſhment, and that there are wayes enow to be freed from the fears, and inconveniences of it *. Thus does he ordinarily perſwade them, and ſeduce them, and prevail with them, which is the cauſe, that they are ſo miſled. Hence tis ſaid of *Ananias* and *Saphira*, that SATAN *had filled their heart to lie againſt the holy Ghoſt* b. He had fill'd their heart, to perſwade them to deceive, and to commit ſacriledge; And he had filled their heart, to find out a lie, and preſence for the hiding of their deceit. Thus had he filled their heart at both corners. And ſo he does commonly with moſt men in the world; firſt he intiſes them to the *miſcarriage*; and then he perſwades them of the *concealment*, or rather firſt perſwades them of the *concealment*, and from thence intiſes them to venture upon the *miſcarriage*; * Telling them, that if they will but try it, they ſhall be never a whit the worſe for it. Indeed ſometimes again, as he ſees occaſion, and as he conceives it may make moſt for his advantage, ſo he will do the quite contrary, that ſo he may drive to deſpair, when the ſin is over paſt. But yet at another time, when he would bring men off to commit it, he commonly takes this courſe with them.

* Vitate linguam diaboli, &c. Mentitur, ut fallat, blanditur, ut noceat; bona promittit, ut malum tribuat: vitam pollicetur, ut permat: pacem pollicetur ne perveniri poſſit ad pacem ſalutem promiſſi, ne cui promittit, veniat ad ſalutem. Cypr. l. 1. Ep. 8.

b Act. 5. 3.

* Facit hoſtis ſecuros, quos cupit eſſe captivos. Aug. Hom. 46.

II. Perfidiouſnes of evill Counſellors.

Secondly, As this proceeds from the ſubtilty of Satan himſelf ſo alſo from the perfidiouſneſſe *of evill Counſellors*, which are Satans Inſtruments; falſe-Teachers, and falſe-Friends, and the like. Firſt falſe Teachers, and ſeducers. There are many falſe Prophets which in this ſenſe alſo *are gone out into the world*, which ſowe pillows under mens elbows, and perſwade them, that ſuch and ſuch evill ſhall not light upon them, which is threatned to them. This the Prophet *Jeremy* complains of, *Jer.* 8. 11. *They have healed the hurt of the Daughter of my people ſleightly* c, *ſaying, Peace, peace, when there is no peace.* As *Ahab* had his foure hundred Prophets of the Groves which flattered him, and ſooth'd him up in his ſin: *Go up to Ramoth Gilead, and proſper.* Even many ſuch like are ſtill alive in the world, who inſtead of ſearching the wound to the bottom, ſkin it over; harden others in their ſins, by their applauſes and approbations of them. And

False { Teachers. / friends }

c Pacem nunc offerunt, qui ipſi non habent pacem. Cypr. Epiſt. l. 1. Ep. 8.

1 King 22.

I

I would that great Perſons were alwayes free from ſuch inconveniences as theſe are. And ſo as falſe Teachers, ſo in like manner *Falſe Friends*, and evill companions, they do the ſame alſo. As the Harlot there in the *Proverbs*, Cap. 7. ver. 19. *Come* (ſaies ſhe there to her mate) *let us take our fill of love till the morning, for the good man is not at home, he is gone a long journey, he hath taken a bagg of money with him, and will not come home till ſuch a day.* That is as much as to ſay, we ſhall not be caught, and taken in our ſin. Falſe friends.

Thirdly; This does alſo proceed from *the deceitfulneſſe of ſin* it ſelf. Which having ſome ſeeming ſweetneſſe in it, does draw on people to the commiſſion of it, without any attendance at all to the conſequents, which iſſue upon it. That ſoul, which is ſoaked in its luſts, it has no regard of following puniſhment, or of thoſe judgements, which are ready to over-take it, becauſe the Minde and Underſtanding is blinded, and drawn away with the deceit of ſin it ſelf. III. Deceitfulnes of ſin.

Laſtly, This does further ariſe from thoſe divers *falſe-reaſonings* and diſcourſes, which are in mens hearts. They go upon corrupt deductions, and concluſions in which they miſtake, and ſo think themſelves free from danger. IV. Falſe reaſonings.

As firſt, from the *extenuations* of ſin; for the nature and guilt of it. Oh, ſay they, it is but a little one, and we hope no great hurt of that. Not conſidering that the leaſt ſin that is, has a voice and cry in it for vengeance, and ſuch as nothing can ſtop, but the blood of Chriſt, *which ſpeaks better things then the blood of Abel.* And ſo as the ſmalneſſe of the ſin, ſo the *ſecrecie*; it is ſuch as is privately acted, and therefore they ſhall lie hid. I. From the extenuations of ſin. Heb. 12. 24.

Secondly, Preſent *Impunity*. That's another thing, which furthers this conceit. The Drunkard, He thinks with himſelf, that he has followed his cups ſo long, and was never yet the worſe for it; and therefore no more ſhall he be yet. And the Adulterer, He thinks with himſelf, that he has ſo many yeers wallowed in filthineſſe and uncleanneſſe, and was never yet detected, and why ſhould he fear it now? And the Cheater, He thinks with himſelf, that he has cozened and defrauded others for ſuch a time, and was never yet diſcovered. And why then may he not ſtill eſcape? Thus do men incourage themſelves in evill from their preſent forbearance. 2. Preſent impunity. In themſelves.

And ſo likewiſe from the forbearance of *others*, who have committed In others.

committed the like ſins with them. *Becauſe ſentence againſt an evil doer is not executed ſpeedily, therefore the Heart of the ſons of men is fully ſet in them to do evill.* Eccleſiaſt. 8. 11. When a ſinner is taken preſently in his fact, ἐπαυτοφώρῳ, here men are a little ſtartled for a while, but indulgence makes them more ſecure.

Ioh. 8. 4.

3. Preſent proſperity.

Thirdly, Preſent *Proſperity*. This now carries it a little further; when they ſhall think, they have no hurt from their ſin, but (as they conceive) a great deal of good by it, *this* is apt to fluſh them more *; whereas the ſucceſſes of Providence are no further incouragements to us then as, they hold touch with the Rule. As the winde and tyde going together they may further and promote us; but when they are oppoſite they cauſe a Tempeſt, and ſtorme. *All things fall alike to all; and there is one event both to juſt and unjuſt.* But ſo much of the firſt particular, to wit, the *word of Confirmation*. *Be ſure*. Know it, or take it for granted.

* Αἴδηπι λαὶ ἄτοις ἀ'ρμενα πρήξας ἀνὴρ. Pinda.

Eccleſ. 9. 2.

The ſecond Particular.

The ſecond is the word of Commination or Threatning. *Your ſin will find you out.* The phraſe is a little obſcure; and therefore will require ſome explanation; we muſt find out what this *finding-out* means. And we may reduce it to two heads; The one, in a way of *Diſcovery, and manifeſtation*. And the other in a way of *Revenge, and Vindication*. It will find you out, to *detect* you, and to ſhew that you are guilty of it; And it will find you out to *puniſh* you, and to revenge the guilt of it upon you.

A two fold finding out of ſin.

I. By way of Diſcovery.

Firſt, to ſpeak of its Diſcovery. Sin, it will find men out *here*: when they have taken all the courſes that can be to conceal it, yet it will not be concealed *. As *Solomon* of a contentious woman; *Whoſo hides it, hides the Winde, and the ointment of his right hand, which betrayes it ſelf.* That is, he makes himſelf ridiculous by undertaking of a thing which is impoſſible. For a man to think to hide *the winde* is a very fond, and fooliſh imagination, *Who hath gathered the Winde in his fiſts?* Prov. 30. 8. And Eccleſ. 8. 8. *There is no man hath power over the Winde to retain the Winde* Ha-ruach.] This is a ſubtle and a ſearching creature, which will ſooner over-turn mountains, and Cities, then it will be reſtrain'd. Why, ſuch a kind of thing now is ſin, when it once gets into the heart. It will out ſome way or other; If it does not, it will make an *Heart-quake*, as the other will make an *Earth-quake*; as ye may ſee *Act* 16. 26.

Pro 27. 16.

* Οἱ δὲ τος ἐ-λεγχοντες πρεσβύτατον, ἀνὴρ κατηγορήτος κατακρίνει. Chryſoſt. הרוח

This we may ſee in the example of *David* in the matter of *Uriah*;

Vrijah; An inſtance which I rather make choice of for the *diſcovery* of ſin, becauſe ſo many abuſe it for the *commiſſion*. You know how many wayes he went about to conceal his adultery; by making *Vrijah* drunk, by ſending *Vrijah* home, and at laſt by killing *Vrijah*, and taking away his life in the warre: yet all would not do the deed. His filthineſſe muſt out for all this, and ſo it did. This is the condition of ſin, where mens conſciences are once wounded with it, that it muſt out in one kinde or other, and cannot be held in. Look as it was with the ſhip in *Jonah*, as long as *Jonah* was in it, there was no quietneſſe nor ſafetie for it, but the Sea wrought, and was tempeſtuous, and the ſhip it ſelf readie to be broken through the violence of the ſtorme; And though the Marriners dig'd hard to ſave it, yet it would not do, till *Jonah* was caſt out: Even ſo is it likewiſe with a Conſcience, which has ſin lying in it; like a childe in the mothers wombe, which is reſtleſſe till it come into the world, ſo is ſin for the diſcovery of it ſelf. Thus it was with *Achan* in *his* ſin when he had ſtollen the Babyloniſh garment, and thought to be hid with it. And thus it was with *Gehezi* in *his* ſin, when he wiped his mouth as if he had been innocent; they were both of them found out in their evill courſes. And ſo, many others beſides.

Diſcovery of ſin two-fold. To { our ſelves. others.

Now when we ſpeak of this diſcovery of ſin, and the readines of it to reveal it ſelf, we muſt know that this holds true according to a double reference; firſt, in reference to men themſelves; and ſecondly, in reference to others; In reference to their own conſciences; and in reference to the knowledge of the world.

I. To themſelves.

Firſt, in reference to *themſelves*, and their own conſciences; your ſin will find out here by making work in your own private ſpirits. Thoſe ſins, which men have lodg'd a long while in their ſouls without any ſelf-reflexion, they wil at laſt be made known unto them, and they ſhall ſee the vileneſſe of them, and their own wretchedneſſe for them. People commonly think it an advantage for their Conſciences not to be touch'd and affected with ſin, but alas this will not alwayes laſt, there will a time of diſcovery come at length, when it will be ſo much the worſe with them, as they have not ſeen it all this while. When ſin once flies upon the Conſcience, it rages ſo much the more fiercely, as it hath been hitherto concealed, and layen hid; And former

mer security is now paid home with present vexation; what before they saw not *at all*, they shall now see perhaps *too much*, and more then they would; As God speaks there to a wicked person; *Psal.* 50. 21. *These things hast thou done, and I held my peace, and thou thoughtst that I was altogether such an one as thy self, but I will reprove thee, and will set thy sins in order before thine eyes.*

Three wayes of sins Discovery to a mans self.

I. In the Ministery of the Word.

Now when we say, that sin will find men out in their own Consciences, we must know that this is done by a three-fold occasion. First, in the *Ministery of the Word*. This is a means which God hath sanctified and ordained for such a purpose as this. *The Word of God is quick and powerfull, sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and joynts, and marrow, and is a discerner of the thoughts and intents of the heart.* It has such a power as this is in it, but this power is not alwayes brought into act, neither does it reach, and obtain this effect. There's many an one, which comes to the Word, and who partakes of the Ministeriall Dispensation, who still abides and continues in his sins, without any remorse; but yet the Word is appointed for this end, and accordingly does in divers so prevail. Those who before had no stirrings at all, the Ministery has so wrought upon their Consciences, as that they have presently been convinced in themselves. Thus it was with St. *Peters* Auditors. When they *heard* they were pricked in their hearts. ὁ κουσαντες κατενύγησαν. And thus it was with the disciples of *Emaus*; their hearts burnt within them whilest Christ preacht and discoursed unto them. And thus *Felix* the Governor, when *Paul* preach'd to him, it is said, He *trembled*, and could not endure it. The Word of God meeting with his Conscience did so shake him, that he could hold out no longer; He was impatient of any further discourse in that matter. You know what was the complement of *Ahab*, which he used to the Prophet *Elijah* when he met him by the way. *Hast thou found me O mine enemy?* The same is that which many persons return to Gods Ministers inwardly in their hearts, when they touch upon their sins; And the Minister may answer them again, as the Prophet did Him, *I have found thee, &c. Because thou hast sold thy self to do evill.*

Act. 2. 37.

Luk. 24. 52.

1 Kin. 21. 20.

II. In some speciall judgement, or affliction.

Secondly, Another occasion, in which sin finds men out, is some speciall *judgement*, and Affliction; Those which in time of welfare and prosperity were so busie in following of their lusts, and

and sinfull pleasures, that they had no leasure to think of their sins, or at least would not attend unto them; when the Hand of God begins once to be upon them, they'l then begin to consider them, and lay them to heart. As those which have some bodily weaknesse and infirmity hanging about them, though it may be they feel it not *otherwise*, yet they shall feel it in *bad weather*. Even so is it likewise with mens sins, Affliction will put them in minde of them. And so the seventy Interpreters read the words of the very Text it self.* *And you shall know your sin, when calamities, or miseries light upon you.* Thus *Manasses*, when he was among the thorns, and bound with fetters, and carried to Babylon, it is said that in *his affliction* he humbled himself greatly before the Lord. 2 *Chron.* 33. 12. The widow of Sarepta to the Prophet *Elijah*; *O thou man of God, art thou come unto me, to call my sin to remembrance, and to slay my son?* 1 King. 17, 18. And *Josephs* Brethren, one to another; *We are verily guilty concerning our brother*, &c. *Gen.* 42. 21. Verily guilty? so, I hope, they were before; Yes, but now they came to apprehend it, when this distresse fell upon them.

* Καὶ γνώσεσθε τὴν ἁμαρτίαν, ὅταν ὑμᾶς καταλάβῃ τὰ κακά.

III. The commission of some new sin.

Thirdly, The commission of some *other* sin, especially of more hainous consideration. As long as men go on in a fair and civill course without the guilt of any noted offence, some sins which yet neerly concern them, do not shew themselves, or appear unto them; but when they fall into some *grosse abhominations*, this discovers them, and makes them known. Scandalous miscarriages, they more discover the corruption of Nature; which though it be couch'd in the smallest, yet in them is not so easily discern'd, as in greater sins. When men once fall into *these*, they hence see that filthy spring of lust and wickednesse, which they carry about them, which occasionally is found out to them. And so also some *smaller* sins which they have given themselves allowance in, these are found out to them by *greater*, which afterwards through Gods just permission they fall into. *Nemo repente fuit turpissimus.* Men do not usually jump into grosse sins *at first*, but upon some slighter ones favour'd in themselves, as remissenesse of communion with God, and neglect in duty, &c. One sin finds out another, and leades to the discovery of it. And so we have seen this Point in the first reference, how sin discovers and finds men out *to themselves*.

II. Sin finds men out to *others*. Divers wayes.

Secondly, it does so also *to others*; it finds men out in the view of the *world*: And this it does again in divers wayes, which I can but name, and point out unto you. First occasionally from *themselves*. As mens sins shall find them out *to* themselves, so *from* themselves also to *others*. There is somewhat in their own *persons*, and carriages which shall shew and discover their sins. And that again by sundry means. As sometimes their *Diseases*, and those effects, and consequents which their sins have upon their bodies and outward man. There are some kind of sins, which leave a mark and witnesse behinde them, upon those which are guilty of them. As *Rev.* 1. 27. *They received in themselves that recompence of their errour which was meet.* As under the Law there was *the water of Discovery*, which being drunk by the guilty person, caused the belly hereupon to swell, and the thigh to rot, as a symptome of guilt; so there is somewhat which is proportionable *still*. Sometimes by their *Dreams*; many robberies and murthers thus discover'd. Sometimes by their *waking* distempers; In *drunkennesse*, and fits of intoxication*. In *Melancholly*, and phreneticall distractions. Their *idle speeches* have made known their *idle courses*, and those sins which they have been heretofore guilty of in times of health. Yea sometimes also in terrour, and trouble of Conscience, and the disquietnesse of an afflicted spirit; here their sin it will find them out *indeed*. Those who have thought it should never have been known, because no-body knew of it, but *themselves*, these themselves, when they have been upon this rack, have been glad for *ease* it self to discover it. *Me, me adsum qui feci, &c.* Lo here I am, it is I, which am thus or thus guilty. This is that, I say, which many persons have been brought unto. There's no such blab in the world, as a terrified, and wounded Conscience; as a soul awaken'd by God to the sight of it self; this it will be sure to tell tales; it will out with all that's in it, rip up every seame, and search into every corner, and pluck up every stone in the heart; and glad that it can find any peace or relaxation upon such a condition; Thus occasionally from men *themselves*.

I. From men themselves By their Diseases.

Dreams.

* *Ebrietas operta recludit.* Drunkennesse. Melancholy.

Terrors of Conscience.

2. From others,

Secondly, Occasionally also from others; By their jealousies and probable conjectures, which have put them upon such and such inquiries. And by their confessions, when partners in the sin; sometimes in a way of self-love, for their own freedome; some-

ſometimes in a way of anger for their own revenge; ſometimes in a way of conſcience, for their own clearing, and the diſcharge of their duty; in theſe and like wayes from *other men*.

Lastly, I might ſhew it you alſo occaſionally from the *other creatures*. There are ſtrange and unexpected wayes to bring ſin and ſinners to light. There's the *ſtone out of the wall* to cry, and there's the *beam out of the timber* to anſwer it. There's *the bird of the aire* to carry the voice, and that *which hath wings* to tell the matter. All which expreſſions ſerve to this purpoſe, to ſignifie what ſtrange wayes there are for the diſcovery, and revealing of ſin beyond all expectation. 3. Habbac. 2.11. Eccleſ. 10.20.

Thus will ſin find men out here in this life; But now if by chance it ſhould be concealed and kept cloſe *here*, yet we know it will be manifeſted *hereafter*. *Every mans ſin ſhall be made manifeſt, for the Day will declare it.* 1 Cor. 3. 13. the *Day of Judgement*, that is emphatically called the *Day of Diſcovery**. In which day all mens actions ſhall be ſought into, and found out. *When God ſhall judge the ſecrets of men by Jeſus Chriſt, according to the Goſpel: Bring to light the hidden things of darkneſſe, and make manifeſt the counſels of the heart*, as the Apoſtle ſpeaks. But this is a point which I cannot now inſiſt, and ſtand upon. *Sins Diſcovery at the day of Judgement.* * Ἡ ἡμέρα ἀποκαλύψεως. Rom 2.5. Rom. 2.16. 1 Cor. 4.5.

Well. To cloſe up this Head with an Uſe. Seeing theſe things are ſo indeed; that ſin is of ſo diſcovering a nature, as we have heard it to be; Here's that which may meet then with all *reſerved* and cloſe kind of ſinners, who give themſelves liberty in any ſecret way of wickedneſſe whatſoever, upon this ground and incouragement, as that their ſins ſhall not be known. There are abundance of theſe in the world, *ſlye* and hypocriticall perſons, that labour to carry all things in the clouds, and deep contrivances, that think to dance in nets (as we ſay) and not to be ſeen, and yet very deſperate wretches; cloſe drunkards, and cloſe adulterers, and cloſe cheaters, and deceivers of others; It may be ſometimes cover their villany with ſome outward ſhew of *piety*, and profeſſion of Religion: well let them look to it whoſoever are guilty of it. If I ſhould by chance ſpeak to any at this time in this preſent Auditory (as it is hard in ſo great a number not to be ſome) I ſay if I ſhould now ſpeak to any ſuch; I might ſay to them in the words of *Moſes* to theſe Tribes, *Be ſure your ſin will find you out*. Find you out to *your ſelves*, and find you out to *others*, *The Application.* נצרת לב Prov 7.10. *Of a reſerved heart.*

others, and diſcover you to the *world*. Its impoſſible that any wilfull ſinner ſhould abſolutely, and totally lye hid. No, but he will at laſt come out quaking and trembling, like the woman with the bloody iſſue to Chriſt: *Who came and fell down before him, and told him all the truth.* Thus ſhall it be with ſuch kind of perſons as theſe are; as the Apoſtle ſpeaks of ſome ſeducers. 2 *Tim.* 3. 9. *Their folly ſhall be manifeſt to all men, as theirs alſo was.* And ſo much of the firſt head, *viz.* ſin in its *diſcovering* nature.

Mark 5.33.

The ſecond Explication. Sin in its vindicative nature

The Second is ſin in its *revengefull* and *Vindicative nature*; there are ſome impudent and hard-hearted ſinners, which it may be do not care though ſin find them out in the firſt ſenſe. Let it be known, its all one to them, they do not regard it, they bluſh not to commit their lewd practiſes even in the ſight of the Sun it ſelf. They do not hide their ſin as *Adam*, but *declare* it as *Sodom*; and ſometimes *glory* in ſo doing*. Therefore here's a ſecond thing which ſeems to be intimated to us in this expreſſion; And that is the heavy *effect* of ſin in its juſt *puniſhment*, and revenge. Theſe words are to be taken *effectivè*, *Your ſin will find you out*; that is, God will *meet with you* for your ſin, and give you the juſt recompence of it, ſo that if *ſhame* does not work upon you, *ſmart* may. This the Scripture is clear for in every page. *That though hand joyn in hand, yet the wicked ſhall not go unpuniſhed.* Prov. 16.5. *And that evill ſhall hunt the wicked to overthrow him.* Pſal. 140.11. And *that the ſinner ſhall be recompenced on the earth* Pro. 11.31. &c.

Iſa. 3. 9.

* *Nondum times peccatum, time quo producit peccatum: Dulce eſt peccatum, ſed amara eſt mors.* Aug. hom. 42.

Divers wayes.

I.

In the proportion of the puniſhment to the offence.

Now this revengefulneſſe of ſin does vent and diſcover it ſelf in divers particulars. Firſt, in the proportion of the puniſhment to the nature of the offence. A mans ſin may be ſaid to find him out, foraſmuch as God does oftentimes puniſh it with ſome affliction anſwerable to it ſelf. God meets with men in their *own wayes*, and ſo orders his dealings towards them, as that they may read their miſcarriage in their correction*. Thus he did with *Adonibezek*, *Judg.* 1.7. *As I have done to others, ſo God hath done to me.* Thus he did with *Ahab*, 1 *King.* 21.23. *Him that dyeth of Ahab in the City the dogs ſhall eat, &c.* anſwerable to his carriage to *Naboth*. Thus he did with *Agag*, 1 *Sam.* 15.22. *As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among women.* And thus he does likewiſe with many others beſides. He ſutes the puniſhment to the ſin. Where the ſin is *pride*, the puniſhment is uſually *abaſement*; where the ſin is *exceſſe*, the puniſhment is many

* Κολάζει ὁμοτρόπως τὰ συγγενῆ ἁμαρτήματα. *Procopius in Iſaiam.*

many times *want*; where the sin is too much *fondnesse* of any comfort, the punishment is for the most part *deprivation*, or else the turning of that comfort into a *crosse*. As to instance a little further, *David* he is proud of his *people*, and in a bravado will have them to be numbred; God punishes him by *lessening* their number, in sending a pestilence to consume them. 2 Sam. 24. 15. *Hezekiah*, he is proud of his *Treasures*, and boasts of them to the Embassadours of Babel; God *takes away* his treasures from him, and all that was layd up in his house. Isa. 39. 6. *Absolom* he is proud of his *haire*, which he nourishes as his glory and Crown: God makes it an halter to hang him, and thereby exposes him to reproach. 2 Sam. 18. 9. The Daughters of Sion go haughty and mincing as they go, and are proud of their rich attire, God takes away their ornaments from them, and gives them *burning* instead of *beauty*. Isa. 3. 24.

II. In punishment mistaken.

Secondly, This revengefulnesse of sin is seen in *Punishment mistaken*, and it may be (in regard of such a fact) *unseasonably* inflicted. There's many one, who is wrongfully punisht and censured it may chance from *men*; who yet from *God* is most righteously dealt with. There's some guilt or other sticks by them which the world is not acquainted withall, and now it shall be occasionally punisht. The Lord does in this case with them, as in *Solomons* dealing with *Shimei*; He punishes *one* fact in *another*. *Shimei* had contrary to his Covenant gone beyond the bounds, which were set him, and whereas he was confined to *Jerusalem*, he runs further to *Gath*; This was a businesse which in it self we may conceive had no great matter in it, yea but under the punishment of this miscarriage, is censured his insolency against *David*. God does not alwayes so punctually stand upon it, as to punish such a sin immediately with a punishment proper to the offence, he will punish it now and then with a punishment it may be mis-placed, and mis-taken, and wrongfully imposed; or if not so, yet at least not intended in particular against such a sin.

This it may very well satisfie many men, even in their unjust sufferings; at least in regard of God; it may justifie *Him* in his proceedings against them; that he does no other with them then *right* when he suffers such evils to befall them, because himself has a quarrel against them for some other misbehaviour besides, which he takes notice of in them, either the neglect of

of ſome opportunities of doing good, or the doing of ſomewhat which is contrary and amiſſe; for which cauſe it is ſafe for us in ſuch caſes to ſearch our Conſciences to the bottom, and rather to let out our indignation againſt our *own ſins*, for which we juſtly ſuffer from *God*; then too much to plod upon our injuries, wherein we ſuffer unjuſtly from *men*. Thou haſt had ſome ſecret evill courſe it may be, which thou haſt not yet repented of, and though the Lord has forborn thee in *one particular*, yet he will meet with thee in *another way*, as the *Barbarians* reaſoned about *Paul*, when they ſaw the Viper hanging upon his hand: *No doubt this is a murtherer, whom though he hath eſcaped the Sea, yet vengeance ſuffereth not to live.* This was in regard of *Paul* at preſent, but *falſly* concluded, (and ſo by the way it may be ſometimes of *other* men, which therefore we muſt be cautelous how we apply to particular perſons) but yet there was this generall truth in it, which it ſeems theſe Heathen were ſenſible of; *Gods puniſhing of ſin by exchange*; Oh 'tis a ſweet thing to keep in good termes with God, and to have nothing lye upon our Conſciences which may expoſe us to his wrath and judgement, at ſuch a time, when we are leaſt aware.

Act. 28. 4.

III. In the puniſhment of ſins committed long ago.

Thirdly, in the puniſhment of ſins, which were long ago committed, we uſe to ſay, *Nullum tempus occurrit Regi*. It holds true in the King of all the world; Forbearance with him is no acquittance. Nay the longer he has forborn, ſo much the worſe*; it being the greateſt puniſhment, as yet not to be puniſhed. Spraines which are got in youth, will be felt in old age, to purpoſe. And ſo alſo will *ſins*; they will be ſure at laſt to pinch, and finde men out; find men out in their *duties*, to hinder the performance of *them*; and find them out in their *prayers* to obſtruct the ſucceſſe of *them*; and find them out in their *afflictions*, to make *them* ſo much the more tedious, and to put a ſting and venome into them.

* Ἡ μεγάλη χρόνος τὸ ἁμαρτάνειν καὶ μὴ κολάζεσθαι. *Chryſoſt.*

IV. In the puniſhment of poſterity.

Fourthly, ſin may be ſaid thus to find men out, in that eſcaping *themſelves*, it many times falls upon their *iſſue* and poſterity after them. Following generations ſhall bewail former miſcarriages; and God viſits the ſins of the parents upon the children in ſucceeding times. God will be ſure to have that which is his due, and arear one way or other; either in the *perſon*, or elſe in the *ſucceſſion*, if the *guilt* be not firſt taken off. And therefore the Church

Church very seasonably prays (as some Interpreters expound the words) *Psal.* 79. 8. *Oh remember not against us the iniquities of those which have been before us. Gnavonoth rishonim.*] Sin will find a man out in his posterity; And thus we have seen this Revengefulnesse of sin in the *Generall wayes* wherein it vents it self.

עונת ראשנים

Now further, for the particular means of Accomplishment; these are also divers and various. First, by the *Hand of Justice* in the Sword of the *Publique Magistrate:* The Magistrate is said *not to bear the Sword in vain, to be a terror to evill works; to be the Minister of God, a Revenger to execute his wrath upon him that doth evill,* &c. To shew both *him* what is his *office*; and *others*, what to look for from him. In those Kingdoms, and Cities, and Common-wealths, where Justice flourishes, and the execution of good, and wholsome Laws is in any force, sin will be sure to find men out in this regard.

The particular means.

I. By the hand of Iustice. Rom. 13. 3, 4.

Secondly, By the *Hand of Violence*, in the sword of *the Common Enemy*. Those which scape the executions of *peace*, they meet sometimes with the punishments of *warre*, and common invasion; And the *Souldier* here does that, (though it may be upon other principles) which the *Magistrate* should have done afore him. There's many a one has been a *prisoner of warre*, which should have been a prisoner of *Common-justice*. Many one has been *plundred*, who should have been *confiscated*; And many an one has lost his life by a *Bullet*, which it may be, if he had had his due, should have lost it *another way*. In the prosecution of these late bloody warres amongst our selves, as God has punisht the whole Kingdom in generall for the common abominations, so he has met with some persons in particular (no question) for their particular miscarriages; which in so great a number on either side may be well supposed without any uncharitablenesse.

II. By the hand of violence.

Thirdly, By the *Hand of Falshood*, in the sword of *strange Children*; As God meets with men by common Enemies, so also by false friends, whom he makes sometimes Instruments of Justice. As *Benhadad* slain by *Hazael*; *Sennacherib* by his own two sons; *Ishbosheth* by his servants, &c.

III. By the hand of Falshood.

Fourthly, By the *Hand of Fury, and Despair*, in the sword of *Men themselves*. Rather then sin shall not find some men out, God will make it to find them out now and then even by their own

IV. By the hand of Despair.

wicked hands. αὐτοχερία. As *Saul*, and *Achitophel*, and *Judas*, and such as these; so fearfull a thing is it for any to take liberty in any sinfull course, upon hope of escaping punishment. Though they might be safe from *others*, yet they are not sure to be safe from *themselves*. And this for the Means of Accomplishment.

The Designation of the persons.

Now further yet for the Designation of the persons; It is said here in the Text, *Your sin will find you out*. You? Who's this *you?* Surely, if we take it *historically*, it is no more but *Reuben*, and *Gad*, the two Tribes which are here mentioned in the Chapter; But if moreover we take it *morally* (as indeed we ought to take it) so it reaches to *many more*, even to all sinners whatsoever; And that under All the Priviledges and Qualifications which may seem to exempt them, and to make for the discharge of them; As briefly these. First, you, though never so *Great*. The sin of Noblemen and Princes. Secondly, you, though never *so wise*. The sin of Statesmen, and Politicians. Thirdly, you, though never so *good*; the sin of godly men and Saints. Fourthly, you, though never *so many*. The sin of an whole Land, and Nation. You in All these acceptions will sin be sure to find out.

I. Great men.

First. You, though never so *Great*. The sin of Noblemen and Princes. I do not come hither (Right Honourable) in a cynicall humour to reproach, or in the least manner to detract from outward greatnesse; whether greatnesse of *Birth*, and Parentage; or greatnes of *Authority*, and place; I *honour* them, and esteeme them, as I ought. Neither do I come hither to deny or cast a Veyl upon the Graces and Vertues which are in divers great & Honorable persons; I acknowledge them, and rejoyce in them; That there are those *in this number* which are a great ornament to Religion, which are a great blessing to the Kingdom, which are a great incouragement of godlinesse in others of inferiour condition; But yet withall give me leave to adde this as *a Minister of Christ*, that if there be any which are not *thus*, but rather the quite *contrary* (as I would with all my heart, it were uncharitable once to suppose) their *greatnesse* can be no shelter to their *wickednesse*. Sin will find us out though never *so great*; under a coat of *Velvet*, as well as under a garment of *Ragges*; under *Tissue*, as well as under *sackcloth*. Kings, and Princes, and Nobles, and all the Great ones, and Honourable of the earth, their sin without repentance will be sure to fall heavy upon them, as well

as

as on any *other*. There's but one way to heaven both for great and meaner perſons. And the ſame wayes, and means of ſalvation, which are neceſſary for either. Ye ſee that *Nature* makes no difference of you; and why ſhould ye expect it from *Grace?* If ye be ſick, it is the ſame Phyſick muſt cure you: if you be wounded, it is the ſame Balſam muſt heal you, which muſt alſo other men; *you* muſt be purged, and blooded, and lanced, and ſcarified, and bliſter'd as occaſion ſerves, as well as thoſe of meaner condition. And is it not ſo in ſpirituals, as well as in corporals? Yes out of all queſtion; that ſo you may the better entertain theſe miniſteriall awakenings. For though ye may be above the *Preacher*, yet ye are not above the *Ordinance*; and though the *ſpeaker* be *inferior* to you, yet the *Word* has a *command* over you. Alas (my Lords) what do we ſpeak of greatneſſe, when we think of the *Great God*, and that Majeſty which is in *Him*, who if he do but let a ſparkle of his wrath fall upon the conſcience, the greateſt that are cannot ſubſiſt or hold up their heads. *Two KINGS could not ſtand before him*, as was once ſaid of *Jehu, how then ſhall We ſtand?* Oh let *Great men* ſtand in awe of this *Great God*; let Great men take heed of Great *ſins*; and yea of *little* ones too, which in *them* are greater then in others; and ſo are eaſier found out; * *you, though never ſo Great.*

2 King. 10. 4. * *Si honoratior eſt perſona peccantis, peccati quæ, major invidia; ubi ſublimior eſt prerogativa, major eſt culpa.* Salvian.

Secondly, you, though never ſo *wiſe*; The ſin of Stateſmen and Politicians. *Wiſdome* (ſayes the Preacher) *is a defence*; and ſo indeed it is. It keeps off many an evill, which might fall either upon a State, or upon a perſon. But it is ſtill wiſdome in a right and good way. Where there is not *Piety* as well as *Policy*, there can be no abſolute ſafetie. *There's no wiſdome, nor counſell, nor underſtanding againſt the Lord.* Men may uſe all the tricks that may be to ſhift themſelves from the ſearchings of ſin, but it will at laſt for all this find them out. *Achitophel* was a very wiſe man, a great and deep Politician; His counſell in thoſe dayes was accounted as the oracle of God. But yet for all that he proved in concluſion but the *Brother of a fool*, as his *name* it ſelf ſignifies; and his ſin, it found him out for all his wit. He is wiſe indeed that's wiſe for *himſelf*; and he is truly wiſe for *himſelf*, that's wiſe for his *ſoul*. He that's not wiſe for *eternity*, and ſalvation, and the things of God, is a fool, and a fool in grain in the midſt of his greateſt wiſdome. God delights to confound proud wits

2. Wiſe men. Eccleſ. 7. 12.

Prov. 21. 30.

2 Sam. 16. 23.

אוי הפבל

that ſet themſelves againſt him in their deep projects and deſignes; he diſappoints the devices of the crafty, and brings to nothing the underſtanding of the prudent: *He leads away Counſellors ſpoyled, and makes the Judges fools.* So unable is *Humane Wiſdome* to keep men off from *His* wrath. *You, though never ſo wiſe.*

Iob 12. 17.

3. Good men.

Thirdly, you though never ſo *good*. The ſin of *Holy men* and Saints. God will not ſpare ſin in his *deareſt ſervants*; but it ſhall be ſure to find *them* out amongſt the reſt. There are ſome which would make us beleeve, as if *God ſaw no ſin in his children.* Does he not ſo? Yes, I warrant you, and to purpoſe; and ſo they ſhall *feel* too, to their coſt, which go about to put him to the tryall; It is not ſafe to make too bold with God, and to try concluſions with *Him*; as there are too many which ſometimes do, who venture very deſperately in this regard; falling now and then upon ſuch wayes as are not onely matter of *quarrell*, and captiouſnes to thoſe which are *naught*, and that *watch* an opportunity for their ſlipping: but which are alſo matter of *ſcandall*, and juſt exception to thoſe which are *good*, and that would fain *cover their infirmities.* Which do not onely provoke their *Enemies*, but offend their *Brethren*; And not onely give occaſion to the *Adverſaries of the Lord* to blaſpheme, and to *rail* at them in publick, but alſo give occaſion to the *people of God* to mourn, and to weep for them *in ſecret*; Which *turn the grace of God into wantonneſſe*, pervert their ſucceſſe in imployments, and abuſe that intereſt which they have in the hearts and good opinion of thoſe which are faithfull; both to the ſpreading, and alſo juſtifying of their own unſatisfactory courſes. Well, let all ſuch take heed: their ſins will at laſt find them out. And they ſhall know and ſee with a witneſſe; that the better they deſired to be *thought*, the better it has become them *to be*; that goodneſſe is no priviledge to ſin. And that the better they are for their principles, the more ſhame not to live by them. God having deſerved better from them, and beſtowed upon them more opportunities, and incouragements then others partake of. The *goodneſſe of the perſon* does not juſtifie the *badneſſe of the action*; But the badneſſe of the action may give occaſion to ſuſpect the perſon. *You though never ſo good.*

* *Ex hoc ipſo deteriores ſumus, ſi meliores non ſumus, qui meliores eſſe debemus. Criminoſior enim culpa eſt, ubi honeſtior ſtatus.* Salvian.

4. Many men.

Fourthly, you though never ſo many: The ſin of an whole Land, and Nation. *Thus ſaith the Lord, though they be quiet, and likewiſe*

wise many; yet thus shall they be cut down when he passeth through. *Nahum* 1. 12. And *Job* 34. 29. *When He gives quietnesse, who then can make trouble? And when He hides his face, who then can behold him, whether it be done against a NATION, or against a MAN onely?* It is all one with God to punish the one, as the other; and it has alike easinesse in it. *He increases the Nations, and destroys them; He inlarges the Nations, and straitens them again.* Job 12. 23. We find how God has for sin destroyed *the whole world*, and not cared to spare *that*, 2 *Pet.* 2. 5. *Righteousnesse exalts a Nation, but sin is a reproach to any people. Prov.* 14. 34. To any people *leummim*. To people or Nations in generall, and indefinitely, let them be what they will be. לְאֻמִּים

The sins which find out a Nation.

It is true of All People, and it is true of All sin; but yet of some sins more especially which the Scripture points out unto us, and which I shall briefly instance in.

I. Murther and Blood.

First, the sin of murther and blood. That's a searching and a crying sin, where ever it lyes. It's one of those sins for which a Land principally mourns. *Hos.* 4. 2. *They break out, and blood toucheth blood.* And what then? *Therefore shall the Land mourn, and every one that dwels therein.* v. 3. Blood, it is such a sin as will have vent, where ever it is; and that Land cannot be innocent, which is any way guilty of it; If *this* do but lye at the bottom, there can be no perfect peace till it be removed, and taken away; like a Blood-hound that follows the sent, and never leaves till it hath found out the thing. This a Land may be guilty of, not onely by *immediate commission*, when it lyes under some bloody *Act*; but also *by participation* either by *concurrence*, or else by *connivence*. That Law which God gave to *Noah* is peremptory and indispensable. *Gen.* 9. 6. *Whoso sheddeth mans blood, by man shall his blood be shed.* And this is not onely a *prediction* as signifying what *shall* be; but it is likewise an *Injunction*, as signifying what *ought* to be, and what God Himself expects *should* be; as appears by the words before in the 5. *v.* of the same Chap. *Surely your blood of your lives will I require*, at the hand of every *Beast* will I require it; *and at the hand of Man. At the hand of every mans Brother will I require the life of man.* Observe here two expressions; *At the hand of man.* And, *at the hand of every mans brother.* At the hand of *man*, as the *principall*: And at the hand of every mans *brother* as the *accessory*. That's one land-finding sin; the sin of Murther and Blood.

II. Iniuſtice and oppreſſion.

Secondly, Injuſtice and oppreſſion. *Wo be to her that is filthy and polluted, to the oppreſſing City*; Zephan. 3. 1. And *Iſa.* 3. 14, 15. *The Lord will enter into judgement with the Ancients of his people, and the Princes thereof*, Why? *For ye have eaten up the Vineyard; the ſpoyl of the poore is in your houſes*, &c. And *Pſal.* 14. 4. *Have the workers of iniquity noknowledge, which eat up my people as they eat bread?* This oppreſſion, it is a ſin which the Scripture much complains of, and ſtill notes with a tang at the end of it; and which God will be ſure to puniſh where ever he finds it. Thus *Eccleſ.* 5. 8. *If thou ſeeſt the oppreſſion of the poore, and violent perverting of Juſtice in a Province, marvell not at the matter; For he that is higher then the higheſt regards it, and there be higher then they. Marvell not at the matter*; as if it were a *ſtrange* thing it ſhould *be* ſo: for it is an ordinary and common ſin, in regard of mans corruption; And then, *marvell not at the matter*; that it ſhould be *permitted* to be ſo, for the providence of God does wiſely ſuffer it for very good reaſons; He that's *higher then the higheſt regards it:* that is, He which is above all *Civill Magiſtrates* whatſoever, who are the higheſt upon *Earth*. *Regards* it, that is, takes notice of it, by way of *ſinple obſervation*, *And regards* it, that is, intends to *puniſh* it, by way of *wrathfull vindication*.

Δημοβόρος βασιλῆες. *Homer.*

This is a point which were very well to be conſidered, and thought of by our ſelves; whether *we* have not that in this kind among *Us*, which will find us out; whether *we* may not juſtly take up that complaint of the Preacher *Solomon*; *I ſaw under the Sun the place of Judgement, that wickedneſſe was there; and the place of righteouſneſſe, that iniquity was there*. Eccleſ. 3. 16. What! *Wickedneſſe* in the place of *Judgement?* And Iniquity in the place of *Righteouſneſſe?* Oh fearfull! Wickedneſſe is *alwayes* odious, and abhominable, let it be where it *will* be; And iniquity is never commendable, *what ever* place we chooſe for it. But *wickedneſſe* in the place of *Judgement*, this is horrible indeed. And iniquity in the place of *righteouſneſſe*, this is by no means to be indured. Sin, it's bad enough in it's *center*, and in that place, which is moſt proper to it, even in Hell it ſelf, and amongſt the damned crew *there*. But when it gets amongſt thoſe, which are *good*, and into thoſe places which ſhould moſt abandon it, as it were into Heaven it ſelf, here it is moſt intolerable; yet this is that which ſometimes it does. Thoſe which ſhould moſt *releeve the oppreſſed*, are ſometimes the greateſt oppreſſors: And thoſe which ſhould moſt

most *punish* violence, are the most violent of all others themselves. This was that which God took so ill at the hands of his people: *Isa.* 5. 7. *That he looked for Judgement*, but behold *Oppression:* for *Righteousnesse*, but behold *a Cry.* In the Hebrew Text there's a very elegant *paronomasia* to shew the greatnesse of the *inversion*, and dis-appointment, *Le-mishpat ve-hinneh mishpach; le-Tsedhakah, ve-hinneh Tsedhnakah.* And that's the second sin; Oppression.

III. Hypocrisie and Dissimulation.

The third is Hypocrisie and Dissimulation; this is another kind of sin, which finds out a Kingdom. *Isa.* 9. 17. *Therefore the Lord shall have no Joy in their young men, neither shall have mercy on their fatherlesse, and widows; for every one is an Hypocrite, and an evill doer*, &c. *For all this his anger is not turned away, but his hand is stretched out still.* So again, *Isa.* 10. 5, 6. *Oh Assyrian, the rod of mine anger*, &c. *I will send him against an Hypocriticall* Nation, and *against the People of my Wrath, will I give him a charge.* Where an *Hypocriticall* Nation, and the people of Gods wrath are made to be terms convertible. Hypocrisie in a Nation brings the wrath of God upon it.

In divers kinds.

This runs out in divers heads. First, in the Semblances of Humiliation; Secondly, in the Pretences to Reformation; Thirdly, in the Falsifications of Covenant.

I. In the semblances of Humiliation.

First, in the Semblances of Humiliation. This is such a miscarriage, as does provoke God exceedingly against them, as ye may see by sundry instances in Scripture, I can but mention them. *Hose.* 7. 14. *They have not cryed unto me with their heart.* Isa. 58. 5. *Ye fast for strife, and debate*, &c. Zach. 7. 5. *When ye fasted, ye did not fast unto Me*, &c.

2. In pretences to Reformation.

Secondly, In pretences to Reformation: when people make as if they would reform, but intend nothing lesse. As those in *Jeremy*, Cap. 42. ver. 20, 21. *Ye dissembled in your hearts, when you sent me to the Lord your God, saying, Pray for us to the Lord our God; and according to all that the Lord our God shall say, and declare, that will we do.* And so again those in *Ezekiel*, cap. 33. 31. *They come as the people cometh, and with their mouth shew much love, but their heart runneth after their covetousnesse.* This is that which lyes heavy upon *our selves*, our miscarriage in this particular; If we would deal plainly and freely with God, and tell him what we are resolv'd on (as indeed we shew by our practise) namely, to live as we list,

and

and to do whatsoever seems good in our own eyes, it may be, he would take it better at our hands; *If we would put off our ornaments from us, he might know what to do unto us*; but now to pretend to amendment, and repentance, and reformation of life, and yet to abide still as we do, this must needs very deeply provoke him. For what is this but to do as Israel in *Psa.* 78.36, 37?

Exod. 33.5.

3. In the falsifications of Covenant.

Thirdly, In the Falsifications of Covenant. This is a very great quarrell which God takes up sometimes against his people: The Quarrell of his Covenant, when they deal falsly and hypocritically in *this*; which may be considered in a three-fold Explication. First, in point *of taking* of Covenants; when people shall do it onely for sinister *ends*; some by, and politick respects; onely to advantage themselves in some externall and worldly consideration; and not out of the principles of *Religion*, and conscience, and regard to God. This is that which will find them out; especially in the missings of those very ends, which they propound, and ayme at in it. There's nothing more dangerous in Religion, then to make that which is desirable for it self, to be no other then a means, and conducement to somewhat else, which is inferior to it. As if the wayes of God were good for nothing, but onely to promote us in the world, and to set us forward in our secular affairs; when as indeed there's an intrinsecall worth, and value in them, which may intise us, even where we *suffer* by them. Covenants are not matters of *Policy*, but *Piety*, and so to be undertaken.

I. In taking it.

2. In urging it.

Again, As there may be falseneſſe in *taking* of Covenants, so there may be also falseneſſe in *urging* them, and an Hypocriticall *standing* upon them. As ye shall have some, when they would promote any thing which is sutable to their own *affections*. *Oh we must keep our Covenant*. Yes, and good reason, why should ye not? But then be sure to keep it *indeed*. Else ye do but falter with God, and mock *Him, who will not be mocked*. There's a two-fold urging of a Covenant in an hypocriticall manner. The one is, when it is urged *partially*; and the other is, when it is urged *perversly*. First, when it is urged partially; in *some* parts, but not in *others*. As for instance, ye shall have some, who will be for the Covenant, as it is contrary to *Heeresie*; Oh by all means *that*. But they are not for it as it is contrary to *prophaneſſe*. *Here*, they will not be shackled by it. Again on the other side, ye shall have some

Gal. 6 7.

{ Partially. { Perversly.

ſome who will be for the Covenant, as it is a renouncing of *ſuperſtition*. *Here*, remember our Covenant. But they will not be for it, as it is a renouncing of *Schiſme*: *Here*, it is no Covenant at all. What's this, I beſeech ye, but to play and trifle with Religion, as *we pleaſe*, and to make the ordinances of God ſubordinate and ſubſervient to our own looſe affections? So, ſecondly, there may be an urging of Covenants *perverſly* alſo; when we ſhall ſtrive to draw that out of them, which is not *intended* in them; make them a noſe of wax as men do alſo ſometimes with the Scriptures, *Which thoſe that are unlearned, and unſtable, wreſt to their own deſtruction.*

Librum Dei ut pecias inſpices: Scripturas Dei ad hoc audis, ut facias, quod diſplicet Deo. Auguſt.

2 Pet. 3. 16.

The third is falſeneſſe *in Breach of Covenant*; which is the higheſt ſtep of all. There are ſome which take Covenants, but never *think* of them, and ſo take Gods Name in vain. And there are others which take Covenants, and yet wittingly break them; which is a ſin of a moſt fearfull guilt alſo. And truly, it does very much depend (for the occaſion of it) upon the *firſt*; For thoſe that *take* Covenants *hypocritically*, will never *keep* them *conſcionably*. There's nothing will hold an Atheiſt faſt; not the ſolemneſt ingagements that can be: All the Oathes and Covenants, and Vows that can poſſibly be thought of, they are all nothing to him. And this is the third ſearching ſin; to wit, Hypocriſie, and Diſſimulation.

3. In Breaking it.

The Fourth is, Contempt of the Goſpel, and Ordinances, and Miniſteriall Diſpenſations. This is a ſin which will find out that people which are guilty of it. As ye may ſee by Chriſts upbraiding of thoſe Cities where he had ſometimes preached. *Matth.* 11. 21. *Woe unto thee Corazin, woe unto thee Bethſaida*, &c. It ſhall be eaſier for Sodom and Gomorrah in the day of Judgement then for thoſe places. Sodom and Gomorrah, we know what fearfull ſins were amongſt them, and what puniſhments fell upon them; But the neglect of the Goſpel, and Ordinances, ye ſee is threatned far above theſe. This might juſtly make us to tremble of this Land and Nation our ſelves, for our guiltineſſe in this particular. What little fruit have we brought forth anſwerable to the means which we have injoyed? yea how do we begin to loath and deſpiſe the heavenly Mannah which lyes about our Tents? How do we diſguſt and diſreliſh the wholſome Truths of Religion, and the form of ſound Doctrine, and

IV. Contempt of the Ordinances.

apply our ſelves to nothing almoſt but fancies and conceits of our own; *whereof comes ſtrife*, &c. What does this portend, but the taking away of the Candleſtick from us, (if by repentance we do not prevent it) which is the Greateſt Judgement that can befall us?

1 Tim 6.4.

Slighting of the Miniſters.

And to this ſlighting and contemning of the *Goſpel*, we may joyn, which is very pertinent to it, the ſlighting of thoſe which are the Miniſters, and Meſſengers of it; Deſpiſing of their Gifts, diſhonouring of their perſons; withholding of their dues, &c. This is a Point which we which are Miniſters muſt not meddle with, our mouthes are here ſtopt; when we ſpeak of them we preach our ſelves, and our own ends; This is preſently laid in our diſh, and objected to us, though the ſouls of our people be never ſo much concern'd in it. But therefore it concerns *people themſelves* ſo much the more to look after it; and to take heed of being guilty of it. Where the Patient forbids the Phyſician to take care of him, he had need to be the more watchfull over himſelf; And ſo here. As for *Us*, we would have the world to know; *That we receive not honour from men*; neither from *men* do we expect our *reward*. *Thy money periſh with thee*; As *Peter* to *Simon Magus*. *Act.* 8. 20. *Keep thy gifts to thy ſelf, and give thy rewards to another*; as *Daniel* ſaid once to *Belſhazzar*. *Dan.* 5. 17. There's no true Miniſter of Chriſt but counts his *work* to be his greateſt Honour, and ſuch as he would not exchange for what ever the world can caſt upon him; And for *reward*, we ſerve a Maſter that *will* pay us, we are ſure of *that*. We would not have *all* our wages *here* (wo be to them that *have*!) But yet *this* ſhall not ſerve their turns, which would keep it from us. *Their ſin ſhall be ſure to find them out*. Theſe are things which are not beleeved, becauſe they are not preſently felt. Well, let us go on, and mark what will be the End of it. God has time enough to puniſh this ſin, when we are dead and rotten in *our Graves*.

Ioh 5. 41.

2 Chron. 36. 15, 16.

Mal. 3. 9.

Deut. 33. 11.

V.

Licentiouſnes, and Toleration of Error.

A fift Land-finding ſin is Licentiouſneſſe, and want of Government, whether in Church or State; whereby the flood-gates are opened to all Error, and Hereſie, and to All vice and profaneneſſe. This is ſuch an Iniquity, and miſchief as God will not endure, And that becauſe it is oppoſite to his Soveraigntie, and Authority in the world, and (as much as it can, as we may ſpeak with an Holy Reverence) puts himſelf out of his place.

Thoſe

Thoſe that take away ſubordinate Government, they do by degrees ſtrike at *Supreme*, which is the Government of God himſelf. *They have not rejected Thee, but they have rejected Me.* 1 *Sam.* 8. 7. This is a ſin which will be ſure to fall heavy upon thoſe people which are guilty in this kind; yea, and that from the thing it ſelf. That which is their *ſin* ſhall be their *puniſhment*, and they ſhall at laſt be ſure to rue that liberty, which they now ſo much plead for.

VI. Neglect of Aſſiſtance of the Church.

Laſtly, to adde no more now: This very ſin here in the Text; The neglect of Aſſiſtance of the Church againſt their Enemies is a ſin which will find a Land out; And that eſpecially by making thoſe Enemies moſt grievous and burdenſome to them. But of this I have ſpoken largely in the beginning. Thus *you though never ſo many.* And thus much alſo of the *Deſignation of the perſons*; *Your ſin will find YOU out.*

The Application.

Well, ſeeing theſe things are ſo; That ſin will find out *Us*; let this be the uſe we make of it, to be carefull to find out *It*; and to begin with that *firſt*. This is the beſt and ſafeſt courſe, which can be taken by us; It being of the nature of that creature, which if it be firſt ſpy'd by us it *ſpares* us; but if *we* be firſt ſpy'd by it, it *kils* us. And this futes very well with the words of the Text, according as they ſeem to run *verbatim* in the Hebrew; *And know your ſin which will find you out.* Udegnou chatáathkem, aſher iſmtſa éthkem.] So the *Arabique* alſo tranſlates it.

To find out { whether / which.

Now there are two things which concern us in this particular: Firſt, to find out *whether*: And ſecondly, to find out *which*. Firſt, to find out whether. That is, to find out the nature and condition of thoſe things which we venture upon, whether they be lawfull yea or no; To reſolve our ſelves well in *that*, and not to lye in any ſin *unknown*. This is one way of finding out our ſin. Remember that of *Solomons*, *Prov.* 20. 25. *It is a ſnare for a man to devoure that which is holy; and after Vows to make inquiry.* It is good for us to be ſufficiently ſatisfied, and well informed in that which we do, and not to venture upon ſin we care not *how*. For next to a ſin *againſt knowledge*, is a ſin of *affected Ignorance*, yea indeed does little differ from it. There are ſome people which are *willingly ignorant* concerning ſuch and ſuch ſins; Becauſe their *luſts* carry them to ſuch wayes whether Ambition or Covetouſneſſe, or the like; and withall they think their *Conſci-*

I. Whether.

λανθανει εθελοντας. 2 Pet. 3. 5.

ences would rub them if they were throughly informed about them; therefore they chooſe to content themſelves with any *ſlight*, and eaſie inquiries, as thinking to ſalve themſelves at laſt by this ſhift, *That they knew not indeed that they were ſins*; Theſe are ſuch (as our Saviour ſpeaks of) which *hate the light, and which love darkneſſe rather then light, becauſe their deeds are evill.* Theſe are just like ſome kind of *theeves*, which put out the *candle*, that they may the better ſteal in the *dark*. But let *Us* for our parts by all means take heed of this, let us labour to *find ſin out* in this Explication; And that becauſe there may be a great deal of danger and miſchief even in *a ſin unknown*; Danger to an *whole State*, which from hence may lye open to *miſcarriage*, as it was once with the people at *Ai* about the ſin of *Acham*. And Danger to a *particular perſon*, which from hence may lye under a *curſe*, and wither, and moulder away he knows not how; And eſpecially in his inward-man, which is the chiefeſt of all. As a man which has a ſervant, which is a theif, he goes backward in his eſtate, inſenſibly; ſo does a man which has a ſecret ſin in his ſoul go backward in grace; is not ſo ſerviceable, nor profitable, nor comfortable, as otherwiſe he might be *. Hence it was that *David* deſired to be kept from *ſecret ſins*; not onely ſuch as were ſecret to *others*, but eſpecially which were ſecret *to himſelf*; which is the proper meaning of that place. *Pſal.* 19. 12. For which purpoſe he alſo further deſires the help and aſſiſtance of *God*. *Pſal.* 139. 23. *Search me O God, and know my heart; try me, and know my thoughts: And ſee if there be any wicked way in me, and lead me in the way everlaſting.* And thus far of ſins *whether*; which is the firſt thing to be found out by us.

Ioh. 3. 19.

Καθάπερ οἱ συμβούλοι, &c. *Chryſoſt.*

Ioſh. 7. 11.

*ἀδόκιμος.

1 Cor. 9. 27.

II. Which.

The ſecond is of ſins *which*; that is, what thoſe ſins be which we are moſt guilty of, of thoſe things which we are perſwaded *are* ſinfull. This is that which lyes upon us All: But eſpecially (to ſpeak a word in ſeaſon) upon thoſe which have the Government of Kingdoms, and Common-wealths committed unto them. Theſe had need to find out ſin more eſpecially, for the ſafety and welfare of that State, which they have the ordering, and managing of.

Eſpecially Statesmen.

— I. Their own perſonall ſins.

Firſt; Their own *perſonall* ſins; which have a very great influence upon the ſtate and condition of the Common-wealth. And that in two particulars; Firſt, As a Provocation of wrath; And, ſecondly,

ſecondly, as an obſtruction of mercy.

Firſt; As a Provocation to wrath; in that God oftentimes puniſhes a Kingdom, and gives them up to ſuch wayes, and judgements, eſpecially for ſuch mens ſins. As we may ſee in Iſrael upon *Davids* miſcarriage. Perſons of Quality and Place as they are Great Bleſſings, where they do that which they ſhould do: ſo they are the contrary, where they do that which is amiſſe: and an whole Kingdom fares the worſe for their ſakes, as provoking Gods wrath the more againſt it. 1 Sam. 24. 1.

But Secondly; That's not all; It is not onely a Provocation of wrath, but an Obſtruction of mercy; when ſuch lye under any guilt, God *defers to heal* a Land for their ſakes alſo: and refuſes to make uſe of them, in the repairing of the Breaches. He will not vouchſafe to work by them, which walk in any evill way. And ſo the Land alſo ſuffers from them *thus*: This ſhews how far it concerns ſuch perſons to find out their ſins, not onely for the good, and ſalvation of their *own ſouls*, but alſo for the good and ſafety of the poore Kingdom whereunto they belong. And this for the ſearch of their own perſonall ſins.

2. The ſins of the Nation.

Secondly, They are to find out alſo the ſins of the Kingdom. I have already adminiſtred ſome help in this performance by the hint of thoſe ſins before mentioned; All which I humbly deſire may be taken into ſerious conſideration. And eſpecially (which grows ſo much upon us, and which threatens ſo much evill to us) that ſin of Libertiniſme, and Toleration, which is the ring-leader to all the reſt, and involves all others with it. Oh that this ſhould ever be once mentioned amongſt us here in *England*, who have injoyed ſo much of the Goſpel of Truth; as we have done; Derived to us from our Godly fore-fathers, ſealed to us by the Blood of the Martyrs, proſecuted with ſo many Bleſſings, and Victories, and Gracious ſucceſſes both of former and later times, to the admiration both of Enemies & Friends! Is this the fruit and iſſue of all that God has done for us? And do all our overtures of Reformation come to this? Surely God cannot but take it very ill from us, that we ſhould but incline and lean hereunto; As he ſaid to *David* of his building of the Temple; *Thou didſt well that it was in thine heart:* And accordingly was well pleaſed with him. So will he ſay to us of *our contrary carriage*; That it is ill that it *is* in our heart; If ſo be it be come

ſo *far*, as I hope it is not. What? when we have ſo much appeared againſt *Popery and Superſtition*, ſhall we now begin to think of *Indifferency and Toleration?* Certainly; It's but a ſorry exchange of a *Bad* Religion for *none*. Although indeed it will be no *exchange*, but rather a further *Confirmation:* Toleration of All *other* Errours does but ſtrengthen Popery amongſt the *reſt*; which will at leaſt think ſo well of it ſelf, as to come in for a *childes part*.

Quid quærimur quod durè agat nobiſcum Deus? Multò nos cum Deo duriùs agimus. Salv. l. 4.

We ſee, how it is ſtill with us at this preſent Day; Notwithſtanding all the Blood, which hath been hitherto ſhed in the Kingdom, yet we lye under many jealouſies, and diſtractions ſtill, in which we know not what may befall us. And is it any ſtrange matter that it ſhould be ſo in good earneſt with us, if we conſider all? Is it any wonder that We ſhould not know, how *God* will deal with *Us*, when as *He* does not know how *we* will deal with *Him?* (I ſpeak after the manner of men.) How muſt we not needs be ſo unſetled in regard of *Peace*, whiles we are unſetled in regard of *Truth?*

The Concluſion.

Well, to draw to a Concluſion. God has now (Right Honorable) brought us to the cloſe of an *Old Yeer*: wherein we have had Great Experiences of his Goodneſſe to us. Of his Goodneſſe to the *Land* in Generall; And of his Goodneſſe to *our ſelves* in particular; To the Land in Generall, in the completing of our Victories, and ſucceſſe, and in Reducing of the Kingdom to the Power of the preſent Parliament, ſo that now we may ſing with the Pſalmiſt, *Pſal.* 48.12. *Walk about Sion, and go round about her, tell the towers thereof; mark ye well her Bulwarks; Conſider her palaces; that ye may tell it to the Generation following: for this God is our God for ever and ever; He will be our guide even unto Death.* This is a Great Mercie: And this for the Land in Generall.

And further for our ſelves in particular; God has *here* alſo done moſt graciouſly with us, in that he has kept us from the *Devouring Peſtilence*, and thoſe contagious ſickneſſes, and diſeaſes which the City for this laſt yeer now paſt has been viſited withall. What does he expect now from us, but that we ſhould anſwerably give up our ſelves to His ſervice? And in our ſeveral opportunities be Active for His Glory; as knowing that the Greater our ſphere is of doing good, the more does he expect from us.

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We have heard, how *sin will find us out*; And so let me adde for our Comfort by proportion will *Grace* to. *Onesiphorus* that found out *Paul* in a way of *Compassionate visitation*, Mercy found out *him* in a way of *answerable compensation*. And so it shall likewise be with all others besides: There's no man that does any Good, which shall go unrewarded for it; *But then when he rests from his labours, his works shall follow him.* Yea let the Good which he does be never so *secret* and private, yet it shall also be found out. Secret prayers, and secret alms, and secret mournings, and humiliations for sin; *Thy Father that sees in secret will reward thee openly.* There are some, which can do no Great matters, except all the world take notice of them, and applaud them, and cry them up; making their Greatest contentment to lye in their incouragements from *Men*; But these are things which will soon wear off, and come to nothing; When all comes to all, this will be our Greatest Rejoycing; The Testimony of a Good Conscience; That in the sense of our manifold Infirmities we have indeavovred to discharge our Duties, and to approve our selves to God; who will never suffer any of us to be loosers by his service; but in all the dis-regards of the world will himself bestow upon us *a full reward.* A Reward in our Consciences; And a Reward in our Conditions; And a Reward in Heaven it self; which is the Great Reward of all; What ever good we have done, it will sooner or later find us out; and especially then, when we have greatest need of it; In affliction and temptation; at the houre of Death; and at the Day of Judgement; *Then* will Goodnesse be Goodnesse *indeed*, as well as sin; which though we may not rest in it, in order to merit, and carnall confidence, yet we may be very much satisfied from it, in order to comfort, and self-reflexion; and accordingly should often think of these things to quicken us to Duty.

2 Tim. 1. 17, 18.

Rev. 14. 13.

Matth. 6 6.

2 Ioh. v. 8.

And now for this ensuing New Yeer, let us be hence perswaded to set upon it, with a purpose and endeavour of doing all the Good that we can, and to make amends for any former neglects. To serve God in our severall opportunities, and to be advantagious to the Good of his Church, and that Cause which himself owns in the world; and *will* own. So shall the Lord himself take pleasure in us, and delight to do us good; to blesse us in our persons, and to blesse us in our counsels, and

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to bleſſe us in our undertakings, and to bleſſe us in our whole Kingdom, and to continue to be a God unto us, and to all Poſterity after us even to ſucceeding Generations.

But if ye will not do ſo, behold, ye have ſinned againſt the Lord, and be ſure your ſin will find you out. Τῷ Θεῷ!

FINIS.

The Names of the Preachers before the *Parliament*:
Anno 1646.

Mr. *Whitaker*	2 *Chron.* 26. 15.	Mr. *Heyrick*	*Heſt.* 4. 16
Mr. *Hickes*	*Hoſ.* 5. 15.	Mr. *Torſbel*	*Deut.* 16. 20.
Mr. *Evance*	1 *Sam.* 2. 30.	Mr. *Wilkinſon*	*Numb.* 23. 23.
Mr. *Caryll*	*Jam.* 4. 8.	Mr. *Cradock*	1 *Joh.* 1. 3, 4.
Mr. *Vines*	*Jam.* 4. 8.	Mr. *Borroughs*	*Matth.* 5. 6.
Mr. *Caſe*	*Pſal.* 107. 30, 31.	Mr. *Palmer*	*Iſa.* 58. 12.
Mr. *Caryll*	*Luk.* 10. 20.	Mr. *Marſhall*	*Pſal.* 8. 2.
Mr. *Woodcock*	*Gen.* 49. 23.	Mr. *Bridge*	*Zeph.* 2. 3.
Mr. *Jenkyn*	*Hag.* 1. 2.	Mr. *Maynard*	*Phil.* 3. 21.
Mr. *Goodwyn*	*Pſal.* 105. 14.	Mr. *Lockier*	*Iſa.* 53. 10.
Mr. *A. Burges*	*Numb.* 11. 12.	Mr. *Strong*	*Ezra* 9. 13.
Mr. *Caſe*	*Exod.* 5. 22.	Mr. *Price*	*Ezra* 9. 6, 7.
Mr. *Bolton*	*Matth.* 1. 21.	Mr. *Dell*	*Hebr.* 9. 10.
Mr. *Cheynel*	*Gen.* 18. 19.	Mr. *Roberts*	*Pſal.* 51. 17.
Mr. *Caryll*	*Pſal.* 118. 17.	Mr. *Marſhall*	1 *Chron.* 12. 32.
Mr. *Peters*	*Pſal.* 31. 23.	Mr. *Nucomen*	*Hebr.* 4. 13.
Mr. *Nalton*	*Jer.* 13. 27.	Mr. *Goode*	*Amos* 7. 5.
Mr. *Owen*	*Acts* 16. 11.	Mr. *Horton*	*Numb.* 32. 23.
Mr. *Tailor*	*Gen.* 35. 1.		

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